147

A PAPER TO William Penn,

AT

The Departure of that Gentleman to his Territory, for his Perusal,

IN

PENSILVANIA.

WHEREIN

Two Points are proposed to him concerning the *Quakers* Religion, that he may receive himself *Conviction*, or render to others that are Conscientious about them *Christian Satisfaction:* The one is their Belief of an **Infallible Guidance:** The other is their Disuse of the Two Holy and Blessed **Sacraments.**

With an Occasional *Dissertation* concerning *Predestination*, or *God's Decree about saving Man*, in Reference to the Doctrine of *Others*, and not the *Quakers* onely.

By a Friend unknown.

Μηδὲν ποιῶν κατ' πρόσκλισιν.

LONDON: Printed By **T. M.** for *H. Mortlock* at the *Phœnix* in St. *Paul's Church-yard*, 1700.

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TO THE

READER.

Reader,

THou art to know there is a Book prepared for the Preſs, Entituled, An impartial Account of the Doctrine and Practiſe of the Quakers: Written long ſince, by a peaceable Hand, according as they then appeared to the Author) but Printed and Publiſhed now, upon the Occaſion of the Repreſentation of them to the Parliament, in late Books and Pamphlets as a people not to be endured. *The Books of the Quakers before* W. P. *came in play, were generally ſet at nought as Gibberiſh, when yet they had their learned* Samuel Fiſher, *and others of ſome weight among them: The Genius therefore of the Writer did lead him out of Righteouſneſs towards the Miſtaken, to conſider their Tenents, to ſpeak up the rather for them, and to come up in Opinion to them, ſo far as Truth would let him, for ſeeking their Reduction by way of Communication of Light, and not by Reproach and Calumniation. As the Book was wrote (whoſoever was the Author) he that has the Copy intended the putting it out upon the ſame Account, and to give*

ſome check to that opprobrious way of treating theſe Men, which tends to harden them, leaſt by ſtirring up Wrath againſt the Quaker, *it ſhould bring others with them under Trouble. Unto this Book this Paper was to be annexed as a Poſtſcript, but* Mr. Pen *being upon his going from* England, *and the Book yet lying, it was writ out to be given him upon the Account, and no other, but of Conſcience, and good Will to him, becauſe it does chiefly concern him (that Gentleman having been turned Quaker out of Conſcience, (as I have been aſſuredly informed) and therefore ſuppoſed to have a tender one, ſeeing he ſuffered for the ſame ſo much by his own Father): Which Paper was delivered into his own Hand as appointed, before his going, but he being overcharged with Buſineſs, returned it without reading; and which therefore is now thus Printed, that it may follow him to his Dominion, where he will have a Country to entertain his* Followers, *and have time for his fuller Conſideration.*

The PAPER.

SEEING the *former* Books of the *Quakers* did not appear ſo heretofore; it is juſt, meet and right, to ſay ſomething, with reſpect to the *latter* Books of theſe *Friends*, which come nearer (at leaſt in their Language) to the more received *Proteſtant* Doctrine than they uſed, in the main Concern of the Chriſtian Religion. They acknowledge the Lord Jeſus Chriſt born of the *Virgin*, and crucifyed by *Pilate*, as we do: They acknowledge one onely true God, for the Object of their Worſhip, Chriſt for their onely Saviour, and the Spirit for their Sanctifier, or the great Agent in Mens Converſion, as we do: That *there are Three that bear Record in Heaven, and that theſe Three are one*, they ſay as we do. That Chriſt by his Death as a Sacrifice for ſin, hath reconciled God to us, (and not onely that he reconciles us unto God, as the *Socinians* teach) ſo that upon our Faith and Obedience, according to the Covenant of Grace, we obtain Remiſſion of Sin and Salvation, though *W. P.* in his Doctrine of *Satisfaction* and *Juſtification* is but abſtruſe; yet others of them are more open, and ſay as we do. *We ſay that God's Juſtice is greatly exalted, in that it did require and accept the full and compleat ſatisfactory Offering, which Chriſt did give of Himſelf to offended Juſtice; and that God's Wiſdom and Mercy is greatly exalted in finding out and affording that means.* Anguis Flagellatus, *Sect.* 10. There are theſe Books came lately to my Hands (for which cauſe I name them) William Pen's *Primitive Chriſtianity revived*, George Whitehead's *Truth and Innocency vindicated*, Joſeph Wyeth ſa Young

Man be like, but of conſiderable Induſtry and Parts, now quoted) *his Anſwer to the Snake in the Graſs*; who, as it ſeems to me, does make it his Buſineſs to ſhew how little they differ from other *Proteſtants*, and accommodate their Tenents to us. This I muſt needs tell, does pleaſe me, and ſomething rejoyce me, when yet there are two Things, one in point of *Doctrine*, and one in point of *Practice*, (I meddle with no others, but leave them to the Book mentioned) wherein I cannot follow theſe *Friends*.

That in point of Doctrine requires ſome Words. That there is in every Man a *Light* to direct him to Life, is the great Thing theſe *Friends* have ſtood upon. They have expreſſed this diverſely, by a *Light within*, *Chriſt within*, *the Spirit*, *the Life*, *the Seed*, and the like. *That God thro' Chriſt, hath placed a Principle in every Man, to inform him of his Duty, and enable him to do it, is the ancient firſt ſtanding Teſtimony of the Quaker*, ſays *W. P.* He tells us moreover, that thoſe who live up to this *Principle* of whatſoever Religion or Profeſſion they be, (ſo I underſtand him) they are *God's People*, and no others. This ſeems to me to be honeſtly ſpoken, and worthy a generous Spirit.

Of this *Light* I obſerve here that according to *W. P.* it does not onely *inform us of our Duty*, (direct to Life, and reprove for Sin) but *enable* us to do it, and yet he holds it (as others) to be *Univerſal*. I obſerve again, that as he condeſcends to call this Light a *Principle* within, *placed in us* (to uſe his Words) or put in us, which cannot be ſaid of God (God may be ſaid to be *in us*, but not put or *placed* in us): So does he (in regard to this informing and enabling Virtue) call it *Grace*, wherein they draw towards our common Divinity. The *Spirit* (who is the Author thereof) they call it moſt commonly, and ſome of them (as I remember, and perhaps none of them will gain ſay) *Regeneration*, which agrees well with this *Enabling* of *W. P.* (ſuppoſing

poſing he means *effectually* enabling) *Regeneration* indeed being that onely Principle of a holy Life, from whence every Action muſt flow that is ſpiritually good, there being a right *Principle*, a right *End*, and a right *Manner* of Performance, as well as the right *Matter*, that makes any Duty to be acceptable to Salvation.

From hence it is but very meet for us in our way to take Notice, that theſe *Friends* ſtanding ſo much upon it, that it is the *Light*, the *Spirit*, the *Life*, in oppoſition to *External* Profeſſion, That it is not Chriſt *without* us, but *within* us, That is not our coming to Church or Meetings, our cuſtomary Prayers, and civil Life, without a work of God's Spirit upon the Heart to make us *new Creatures*, that muſt ſave us, and thereupon do call us from the *Form* to the *Power* of Religion, they do no more (unleſs in uſing ſome different affected Words) but what all our pious Divines (eſpecially thoſe called *Puritans*) have ever done before them, and what Chriſt himſelf hath lead them to do, who hath told us, that *unleſs a Man be born again of the Spirit*, (as well as Water) *he cannot enter into the Kingdom of Heaven.* That is, No Regeneration, no Salvation.

The Zeal and good meaning of theirs then in this Principle being firſt commended, as fit to be imitated, I muſt tell them, that although they may be born with, therefore in their confuſed manner of expreſſing it, yet muſt we take heed, that we underſtand not as they ſpeak, without diſtinguiſhing things (at leaſt in our minds) as they ought to be diſtinguiſhed upon mature Judgement. When *W. P.* then tells us, that whoſoever lives up to this Principle (*or Light*) before expreſſed, are God's People, he does not tell us alſo, that there is no Man does live up to it (I mean but *ſincerely*, ſo as to be accepted, for *perfectly* none do) without the Influence, Help, Aid, Concurrence, Aſſiſtance, Operation, (whatſoever Word beſt defines it) Medicinal Opera-

tion of Gods Holy Spirit, which is *Grace*: And this Grace (if effectual) being vouchſafed to ſome onely, that is the *Elect*, and not all, it is inconſiſtent with his Principle, for their *Light* within is *Univerſal*. That *Light* which informs a Man of his Duty, and that *Grace* which enables him to do it (if effectually) are two things; becauſe the one belongs to *all*, the other, is given to *ſome* onely. If by *Grace* they will underſtand any thing in the Effect ſhort of *Regeneration*, it is no Principle to ſave any. But indeed, if *W. P.* (who though a Schollar, did never perhaps look into *Suarez*, *Vaſquez*, *Ruiz*, and ſuchBooks) be come with theſe *Friends* thus far, as to underſtand by their *Light* within, the ſame thing with *Grace*, and by Grace, that Grace that is ſhort of Regenerating, ſaving *ſpecial* Grace, we ſee then where they are, whither they are brought, and that is onely to the Doctrine of *Univerſal Grace* and *Free Will*; ſo that the Riddle of their affected ſpeaking, may from henceforth be forborn, their Tenent being ſtated, determined, and maintained in the Schools. *Supponimus omnibus adultis, nullo excepto, dari auxilia ſufficientia ad ſalutem, & non impedita, ſed ita expedita, ut in poteſtate cujuſq; ſit illis cooperando, ulteriora auxilia obtinere, quamvis per vires Naturæ non poſſint obtinere auxilia Gratiæ.* So *Ruiz* cited in the Book.

From which Quotation, I would ſit down a while, and conſult with *W. P.* about framing his Notion, ſo that it might be intelligibly propoſed and maintained, as befitting the *Goodneſs of God*, and that *Natural Religion* upon which *Revealed*, is built.

Let us ſuppoſe then, ſpeaking with Reverence of God, (*ſecundum noſtrum concipiendi modum*, or as the *Jews* ſay the Scripture ſpeaks, *lingua filiorum hominum*) that intending to make the World, which conſiſts of *Animate* and *Inanimate* Creatures, he determines among the *Animate*, to make Man a *Middle* Creature between *Bruites* and *Angels*, endued with

with *Underſtanding* and *Will*: With *Underſtanding* to reflect on himſelf and his Maker, and conſequently from what is agreeable to his own Nature, and Gods, to know his Duty according to the Law of Nature; and with *Will*, to chooſe or refuſe the Doing thereof at his Liberty. Let us ſuppoſe this firſt, as part of God's *Decree* or *Determination* concerning Man; for we muſt conceive of God's *Decree* as we can, (though it is but one pure ſingle act altogether in him, that is his *Will*, or *Himſelf willing* theſe things) and then let us proceed.

God determining to make ſuch a Creature, that he may be happy if he will, in Obeying the law of his Nature, or deſtroy himſelf by Diſobedience; he does then conſider (I ſay, Reverently ſpeaking of him after our humane manner) which is beſt for Man, and his own glory, that the felicity of this Creature ſhall be obtained in a way of *Merit*, or in a way of *Grace*. There are two wayes which the Scripture (St. *Paul* eſpecially) does hold forth, whereby Man might be Saved; the *Way of Works*, and the *Way of Grace*. The way of *Works* is by Mans Performance of the law of his *Creation*, or law of *Innocency*; which, if he performed, his reward would be of *Merit*, or of *Debt*: The way of *Grace* is according to the Goſpel, through the Redemption of the world by Chriſt from that Law, ſo as we ſhall not be Judged by it; and by the performing the termes of the New Law, a remedying law purchaſed by that Redemption, to wit, that upon our Faith and Repentance, and New Obedience, notwithſtanding our Sins, we ſhall be Saved. Of theſe Two Wayes he determines on the laſt, as that which tends moſt to our Security, and his Glory, in that his *Juſtice* only is concerned in the former, but in the latter, his *Wiſdom* and *Goodneſs* (or *Mercy*) alſo. Here then let us conceive this as another part of his *Decree*; to wit, the determining alſo, that Man's Salvation ſhall be in a *Way of Grace*, and not in

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the *Way of Works*. It is not *of him that Willeth or Runneth*, (alluding to *Iſaack* in the one word, and to *Eſau* in the other;) that is, not of him that Worketh, or as *Man would*, by way of *Works*, but *of him that ſheweth Mercy*; that is, but as *God will*, or by the way of *Grace*.

I remember St. *Auſtin*, ſome where when I read him, interprets theſe words thus: *It is not of him that Willeth or Runneth, that he wills* and *Runs*; that is, it is not of himſelf, or of his own ſtrength, but of God's *ſhewing Mercy*, or giving him the Grace that he does it, and ſo is ſaved. Accordingly, it is of God's *Bleſſing Grace*, that ſome are made *Veſſels of Honour* (as to the *Clay* of the *Potter*) though it be not God's *Reprobation*, but Man's *wickedneſs*, makes any Veſſels of *Wrath* or *Diſhonour*. This Way we know, that Father goes, who was ſwallowed up with the Doctrine of *Abſolute Predeſtination* in his *latter* Books, though much taken with the Notion of *Ex proviſa fide* (*non operibus*) which *Arminius* took up, in his former. Now the *Synod of Dort* following St. *Auſtine*, this Doctrine hath been imbibed by me as Orthodox: Yet am I prone for all that, to apprehend the meaning of the Apoſtle as to his *Election of Grace*, and God's *ſhewing Mercy on whom he will*, and thoſe Words mentioned; is to be underſtood of an Election of the *Sort* of Perſons, or *Means*, rather than of the *Particular perſons* he intends to ſave. That is, that thoſe he ſaves, ſhall be in the *Way of Grace*, and not *in the way of Works*, as I have been ſpeaking of, and is the Scope of the Place. For therefore it is the *Jews* are *rejected*, who ſought *to eſtabliſh their own Righteouſneſs*, inſtead of the *Righteouſneſs of God revealed in the Goſpel*, which is all one with the *Righteouſneſs of Faith*; and the *Gentiles* are *called* and *ſaved*, in ſeeking Salvation onely by believing, and Goſpel Obedience; it being Faith imputed for Righteouſneſs, in oppoſition to the Works of the Law, whereby we are juſtifyed, through the Satisfaction and Merits of Chriſt Jeſus.

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From this part of God's *Decree* or Determination concerning Man, we are to apprehend, that his Permiſſion of the Fall, and our Redemption by Chriſt, muſt antecede (in the nature of the thing) the determining of particular Perſons to be ſaved: Which makes the *Lutherans* fall out ſo grievously with the *Calviniſts*, becauſe they affirm the Decree of *Election* to be made without reſpect to our *Faith*, or the *Merit of Chriſt*, when the Scripture ſays expreſly, that *God hath choſen us in him.* If God had took the firſt way to ſave Man in, then all Men muſt have been made, or born in ſo perfect Eſtate as *Adam* was, that according to their perfect keeping the Law of *Innocency*, or breaking it (being created able to do it) they might make themſelves happy, or thank themſelves if they be not: But God having pitcht on the ſecond Way as moſt fit for his Glory, he permits the Fall, and that we ſhall be all born in *Original Sin*, ſo as to need a *Saviour* and *Grace*. Upon the Suppoſition then of theſe two preceding parts of God's Decree or Determination concerning us, it muſt be conceived, that Man being redeemed, and brought under a *new Law* (I have ſaid) according to which he muſt conform or periſh, it is neceſſary, that he have power to perform the Condition of *that* Law, as *Adam* had to perform the Law of *Works*, which ſeeing none can without this *Grace*, whereof through the *Fall* I ſay we have ſo much need; we are to conceive, either that Chriſt hath purchaſed it for all the World whom he hath redeemed, or that there does flow from Chriſt, as the *true Light* and Life in regard to his *Divinity* onely, and as *Dominus Abſolutus*, ſo much Light and Grace as does univerſally enlighten and enable *every one coming into the World* to live up to this remedying Law; that they may be ſaved, if they cooperate with it, and reject it not. I know St. *Auſtine* and the *Synod of Dort*, as well as *Calvin*, are for a further Grace, yet to *make the unwilling willing*, which we call *ſpecial* Grace,

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and which none we count have given them but the *Elect*. I would be glad here to have *W. P.* tell me truely, whether he and theſe *Friends* be profeſſedly *Arminian* in the point; and if they be, it is then agreeable, that we make this another part of God's Decree, that having determined Man to be a Creature, endued with *Free Will*, and yet be ſaved only in the *Way of Grace*, and not in the Way of *Works*, he does put this into his Determination alſo, that upon the Score of Chriſts redeeming all the World, and bringing it under his Government by a Law or Covenant of Grace, there is no Man in it but ſhall have ſo much Aſſiſtance from the Redeemer for his keeping the ſame, that if be not wanting to this Aſſiſtance, Light, Life, Grace which he hath, he ſhall never be deprived of the Benefits of his Redemption.

It may be objected, Salvation is onely by Chriſt; for *there is no other Name under Heaven given among Men, whereby we may be ſaved:* But there are none beſides Chriſtians have any Knowledge of Chriſt or Faith, whereby they ſhould be ſaved. Unto this I will anſwer what I have other-where written. Salvation is by Chriſt, in that he hath procured a Law of *Grace* by which we are Governed, (as already touched) and ſhall be Judged; for though the Law of *Nature* (or Works) is, and muſt continue for ever a *Rule of Life*, yet hath Chriſt redeemed us from it as the *Rule of Judgement*; ſo that though we have all broke it, the Believer is not condemned by it. The Heathen now, or all the World (for Redemption is Univerſal) being under this Government of Grace as well as we, Salvation muſt come to them upon the ſame Account of Chriſt, as it does to us, if any of them perform the Condition. And what if the Heathen know not this, that it is Chriſt hath procured this remedying Law for us, and them, yet is that nothing as to the truth of the thing, for ſo it is, and thoſe that live accordingly have the benefit of it. If a Ranſom be gathered for the

the Slave at *Argiers*, he is freed from his Slavery no leſs for that, becauſe he knows not the Friends that did it. The Diſciples were in a ſaved ſtate through Chriſt's Redemption (in *fieri*) when they knew nothing of his ſatisfactory Sacrifice, till after his Death and Reſurrection. And what did the *Jews* know, if his Diſciples knew no more? As for *Faith* then, there is a threefold Adminiſtration of the Covenant of Grace, according to the ſtate of *thoſe* before *Moſes*, of the *Jew*, and of the *Chriſtian*: There is ſo likewiſe a threefold Faith, in regard to thoſe three Adminiſtrations of it. Faith is diverſifyed according to the Objects, or Revelations which Man hath from God. Though a *Heathen* hath not that Faith as is required of the *Chriſtian* under the *third* Promulgation of the Covenant, or as it was of the *Jew* under the *ſecond*, yet may he have ſuch a Faith as belong'd to the *firſt*, ſuch as *Noah*, and thoſe before him had. He believes *that God is, and that he is a Rewarder of thoſe that diligently ſeek him*, and ſo is one that *comes unto God*, and ſo long as that *Faith* he has does *work by Love*, or by ſincere Obedience to God, it will juſtifie him, as ours will. And this is the meaning of that Text, *But now is the Righteouſneſs of God revealed from Faith to Faith.* The Righteouſneſs of God is the Righteouſneſs of this Covenant, which hath been ever on Foot ſince the Promiſe of the *Seed of the Woman* to *Adam*: And *from Faith to Faith* is from the Faith which was ſufficient in the *firſt*, and *ſecond*, to that which is now required in the *third*, and laſt Promulgation of it. *Of a Truth, I perceive God is no Reſpecter of Perſons, but in every Nation, he that feareth Him and worketh Righteouſneſs, is accepted with Him.*

This Objection ſet out of the way, let us go on, whatſoever is, or comes to paſs in the *Execution* of God's Decrees, is to be apprehended to be in the *Decree*, or in his *Intention*. It is open in Scripture, that Man was Created and Fell, and

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This Objection ſet out of the way, let us go on, whatſoever is, or comes to paſs in the *Execution* of God's Decrees, is to be apprehended to be in the *Decree*, or in his *Intention*. It is open in Scripture, that Man was Created and Fell, and

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that all men became Sinners, and liable to Wrath: That Chriſt came therefore to Redeem us, to Die for us, to make Satisfaction, and procure a Pardon and Salvation for all, upon Condition; to wit, the condition mentioned: That to the intent they may perform theſe terms, the Goſpel is appointed to be Preached; *Go teach all Nations*, and univerſal Aſſiſtance or Grace ſufficient thereunto (we ſuppoſe) vouchſafed, without any reſpect of perſons. So that it may be ſaid truly, that *God would have all to be Saved*, if they will; and if they be not, it is their own Fault. If the Goſpel be not Preached to ſome Nations, yet God is willing it ſhould, and commands it: And where it is not, he requires of men no otherwiſe than is ſaid, to wit, that every man lives but up (in the *Adminiſtration* he is under) to the Light which he has. In the iſſue then, there are ſome that hear the Goſpel (to ſpeak more ſingularly of ſuch) and are *Not* converted, and ſome that *Are*. Theſe are both *Called*, but the laſt alſo *Elected*. *Many are Called* (ſayes Chriſt) *but few Choſen*; by which ſpeech, it ſeems, that *Election*, in the Execution of God's decree, does come after *Vocation*, the ſinners *Effectual Converſion* being indeed *Actual Election*. Thus much, and all this, and whatſoever elſe the Scripture reveals in all particulars, and the Order thereof, in regard to the *Execution* we are to account to be in the *Decree*; and that the Decree is nothing elſe but God's determining the matter to be ſo, or that it ſhall be ſo, and that is all: Which if it be, how many a grievous thought might, and may be, and have been Saved, that ſome good men have; have had, or are like to have, about the Doctrine of Election? I will humbly adde, that though an *Eternal* decree, as to us, does import a time paſt from the beginning of the World, and before it; and a time to come, unto the end of the World, and after it; that is, *a parte ante*, and *a parte poſt*; a *for ever and ever*: Yet with God, there is no time paſt, nor time to come; but Eternity

ternity is one continual preſent Now, and there can be no other but *Actual* Election with Him.

Theſe three parts of God's Determination thus ſuppoſed, Man, though Fallen, being under ſuch a Law for Salvation, as every man hath both *Light* from *Within*, and Grace from the Spirit, ſufficient for the performance; ſo that it is in his power to be Saved, if he will (and all through Chriſt); It is laſtly, to be apprehended, that God, who is Infinite in his *Knowledge*, as in all his *Attributes*, does ſee, muſt ſee, or foreſee who they be that will Believe, Repent, walk Sincerely, and Perſevere; that is, who will live up to *W. P's Principle*, or to theſe Quakers *Light*, and Grace, which is *Univerſal*, and *Reſiſtible*, and them he chooſes to Salvation; and thoſe whom he foreſees that they will not, but Reject this Light and Grace, he determines for that cauſe to Deſtruction.

What *W. P.* now may think of this I know not; but if he hold any ſuch thing as *Elect* and *Reprobate*, I ſuppoſe he will define them thus, with the *Antients* before *Auguſtine*, and I think the moſt of the preſent *Doctors* of the *Church*. For my own part, I muſt pauſe upon the matter; for tho' as to the *firſt Three parts* of God's *Decree*, as I have propoſed it (craving pardon for the humane manner of my expreſſing the ſame) they have my ſuffrage; yet as to the *Laſt*, there is ſomething further to be ſaid. I am for *Univerſal* Redemption, and Light, and Grace Sufficient (as to the adult *proximè* or *remotè*, *immediatè* or *mediatè*, according to the Schools) *for All*, to *Believe*, *Convert*, and be *Saved*, if they will: But when they have this, I muſt yet ſay, there is none Will, till further Grace (that we call *Special*) for the overcoming the reſiſting Will, be given to ſome of God's free pleaſure. It follows, that this *More Grace* being given to *Theſe*, that is, not given to *All*, it muſt be in God's Decree to give it to ſome, and not to others, and he foreſeeing that through his ſpecial Grace operating

on them, these will, (though else they would not); he does decree also an addiudicating of them upon that Account, to eternal Glory.

Note here, that there are two things to which the Person Elect is predestinate, that is to *Grace* and to *Glory*, for he is predestinate to both, that is predestinated to either. Now as there is no actual adjudging a Man to Heaven, but he must be first a Believer, a sound Believer, a true Penitent, a sincere Convert, and thereby be first justified, before glorified: So must the Person be first predestinate therefore to Grace, or to that Faith, Repentance, Conversion, (in regard to the order of the Effects, from whence God's Will through one *pure Act* is denominated) before he is predestinate to Glory. The first part now of this Predestination, which is to *Grace*, is *Absolute*, for as there is nothing in Man, that is the Cause or Reason of God's giving him the first Grace, (the first Grace can have no Condition); so is there nothing foreseen in him, that is the reason of God's decreeing to give it him: The second part of Predestination, which is to *Glory*, cannot be but *Conditional*, for as there is something in Man, that is, this Faith, Repentance, sincere Obedience, before God does adjudge him to Salvation; so must this Grace be foreseen in him, and his own Decree to give it, in order to his further Decree of such a person to Eternal Glory. Thus much understood ἀκριβῶς, I think is true and undeniable, and that whereby the *Lutheran* and *Calvinists* (if they be reconcileable) may be reconciled. God does not decree the Damnation of any Man, but upon his foreseen Infidelity and Impenitence, nor the Salvation of any, but upon his foreseen Faith and Repentance, which Faith and Repentance of the Elect, is decreed to him Absolutely, but the Impenitence and Unbelief of the Reprobate is not decreed at all to any. To *give* Faith or Grace, needs a Decree, but *not to give it*, is nothing, and needs no Decree.

cree. I diſtinguiſh therefore between *Not decreeing*, and *Decreeing not*. *Preterition* is not a decree of God, as ſome eminent Divines (as *Davenant* againſt *Ford*) have thought and ſaid, that he will not give Grace to ſuch and ſuch as are reprobate, but a not decreeing to give it to them, when he decrees the giving it to the choſen; and ſo their *not believing*, *not repenting*, their Unbelief and Impenitence ariſes not from his Decree, (for there is no decree at all) but from Mans one ſelf altogether.

This I think worth my Time and Paper, and after which, I muſt confeſs, that the Doctrine of *ſpecial Grace*, and of *Abſolute* Predeſtination of ſome to it (though Predeſtination to *Glory* be not Abſolute) is grievous to my Spirit in regard to the *World* that are *not Elect*: But what God will, muſt be, and there are three things which are expreſs in Scripture, that are a Chain that holds Me. *Election*, *Regeneration*, and *Few ſhall be ſaved*. There is alſo that Ocular Argument, when we ſee God's Grace given to ſome of the vileſt Wretches as converts them, and the Sober unconverted; and conſequently God muſt decree to give it (as is intimated) to ſuch, and not to others, is an Argument cannot be ſolved by my ſelf, who ſhould be glad to ſee any other draw it out in its full force, and do it. I would make my ſelf as eaſy as I can in this Chain, but I think that theſe three Links thereof can neither be ſeperate, or broken. Nevertheleſs I have propoſed thus much before, as conſonant to theſe *Friends* Doctrine, being willing to have *W. P*'s Thoughts about it, who being one I count wholly unengaged to any opinion but the *Quakers*, I ſhall expect from him more Freedom than I might from another. If *W. P.* ſhall own what I have offered, I will have leave my ſelf to conſider further on the Matter. I come to that which does more concern *W. P.*

Whereas

Whereas St. *John* in writing his Goſpel, begins with the Divinity of Chriſt before he was Born of the Virgin, and tells us, that he was the *Word*, and *with God*, and *was God*, and that he *made* the *World*, and conſequently made Man, and *placed* in him (as *W. P.* has it) this *Light* they ſpeak of; theſe *Friends* do affirm it to be *Divine*, even the *Word*, *Chriſt*, who is *God* himſelf, which though they may juſtifie as to their ſpeaking ſo from St. *John's* words, becauſe that Chriſt, as the true Light, Word or Wiſdom of God, is the *Fountain* thereof; they muſt not underſtand indeed, and conceive in their minds as if *God*, and that *Light* within are really the ſame. *W. P.* raiſes the Queſtion, whether this *Light* be *Natural*, and tells us ingenuouſly how it is *Natural*, but tells us alſo how it is *not Natural*; ſaying, *If by Natural be meant a Created thing, as Man is, or any thing requiſite to the Compoſition of Man; I deny it.* He goes on, *The Text is expreſly againſt it, and ſays the Light with which Man is lighted, is the Life of the Word, which was with God, and was God.* It is much a Man ſo *fine* as *W. P.* ſhould be ſo *groſſe*, without ſome regret; for what though theſe be Scripture Words? While ſuch Words of Scripture (becauſe Scripture) may be born with, if he uſe them, Does this learned Gentleman, or can ſuch a one (becauſe a *Quaker*) poſſibly think they muſt be underſtood in that literal Senſe they ſpeak? Nay, when *W. P.* hath defined this Light ſo ingenuouſly to be a *Principle* that God hath *placed* (or planted) in every Man, I pray hath God *placed* (or planted) this Light in us any otherwiſe, than by creating Man a reaſonable Creature, endued with Underſtanding and Will? *W. P.* himſelf is one of his Creatures, and is there any thing that is *no Created thing* in *W. P.* If there be, it muſt be the *Creator* himſelf, for there is nothing but the *Creator* and *Created things* in the World. And is there that which may be called a *Principle* in *W. P.* that made

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all things and himſelf! What, will he take St. *John*'s Words in ſuch a Senſe as muſt allow him to affirm this? *In Him was Life, and the Life was the Light of Men*; that is, the Light of Men was of that Life, or came of it, proceeded, or proceeds from it. That is the meaning out of doubt. Chriſt, or the Word, in whom was Life, and who was the true Light, as he was ſo, is radically or communatively Life and Light to the World. That this is ſo, the ninth Verſe in the Word [*lighteth*] muſt convince us: *He was the true Light which lighteth every Man.* Who is there that can but diſtinguiſh a *Verb* from a *Noun*, but knows that the Verb *lighteth* ſignifies Action or Operation, and from this Operation of that true Light, Word, or Chriſt upon Mankind, does this *Light within* ſpring as an *Effect* thereof. Now when the one is the *Cauſe*, and the other the *Effect*, or Iſſue from it, who does not ſee they are different things? Light is that *which manifeſts a thing*, the Light within manifeſts God, that is, manifeſts that there is a God, and that he is to be ſerved; and is not the *Manifeſtation* of God, and *God Himſelf* two things? *Regeneration* is the Effect of God's good Spirits Operation on the Soul, and is this *Effect* and the *Spirit* one thing? So muſt this *Light within*, which is an Effect of the true Light, or Chriſts lightning Men, and *Chriſt himſelf* be different things. Not but theſe *Friends*, or any, may ſpeak after the Scripture, or as the Scripture ſpeaks; for the Author of this very Book mentioned does ſomewhere ſpeak purpoſely as theſe Friends do; but he underſtands as I do, and theſe Friends are to underſtand as he. *And the Life was the Light of Men*, I ſay therefore again, is no more than this; And the Light of Men proceeded or proceeds from that Life, or is an *Emanation* from it, as the Book has it.

W. P. offers here a Conſideration from the Conſtitution of Man. *Man* (ſays he) *can no more be a light to the Mind, than he is to his Body.* It is notably offered, Therefore

Chriſt

Chriſt is the *Luminary* of the *Soul*, as the *Sun* is to the *Body*. Very neat! But yet he muſt not ſay, Therefore their Light within, is Chriſt: Therefore indeed Chriſt is the *Fountain* (as I have been ſaying) of that Light which is in the Soul; (ſo the *Luminary* of it, whether it be *Natural* or *Saving*) but is not that Light it ſelf. The Spirit and Chriſt (as to his Divine Nature) in regard to thoſe Attributes of God, his *Infiniteneſs* and *Immenſity*, are and muſt be every where, and ſo *in us*: Alſo, in regard to that Operation which God hath on any, he may be ſaid to be where he Operates; upon which account we read of *Chriſt in us*, that he *lives* in us, that we *have the Spirit*, that it *dwells in us*: Never the leſs, as to this place of *John* which they ſtand upon, where Chriſt is called the *Word*, the *Life*, the *true Light*; we have no ſuch expreſſion at all, as the *Word within*, the *Life within*; (*In him was Life*, but not the Life within us) or *the true Light within*, but *he is the true Light*, and *God is Light*, in St. *John*'s Epiſtle. As the Sun then is in the Firmament, and gives light to our Bodies; ſo God that is in Heaven, gives Light and Grace to Mens Souls; and in regard to that Operation upon us, by a *Metonymy* of the *Effect* for the *Efficient*, God and Chriſt is called *Light*. Now when the Scripture ſpeaks *Metonymically*, I hope we can underſtand without a figure, that the *Efficient* is not the *Effect*, that the *Author* and his *Work* are two things, and not the ſame. *The Light* (ſays *W. P.* himſelf) *proceeds from one Word, and one Life of that one Word, which was with God, and was God.* Whatſoever he intends by doubling his words, they muſt import what I ſay, that their Light within does *proceed* from Chriſt. Now *what proceeds*, is not the ſame thing *with that* from which it proceeds.

Thus much premiſed concerning this Principle of theſe Friends: I come to the thing ariſing from what is ſaid about

bout it, wherein, in point of *Doctrine* I cannot go with them. The *Quaker* and *W. P.* is in good earneſt when he ſpeaks thus, that this Light within is *no Created thing, but the life of the Word which was with God, and is God.* He ſpeaks it not by the by, but as their conſtant ſetled Judgement. From hence then it follows, that whenſoever any of theſe good Men that are Speakers among them, do ſpeak from this *Light*, it muſt be believed by themſelves, and received of others, no otherwiſe than if it were ſpoken from Chriſt's own Mouth, becauſe this Light within is (with them) Chriſt himſelf. It is *no Created thing* (ſays *W. P.*) *as Man is.* He adds, *or, any thing that is requiſite to the Compoſition of Man*, in which Words ſome Cavil may be found by a future Vindicator; and therefore I ſay for prevention, Whether there be thoſe κοιναὶ ἔννοιαι, *Communes Notitiæ*, Common Notices or Notions, Innate Principles or Ideas, imprinted on the Intellect, that are therewith born in us, from which we may by reaſon within our Breaſts collect ſuch Knowledge of God and our Duty, as is neceſſary to Salvation (unto which Opinion the Apoſtle gives his Suffrage, when he tells of the Heathen, that they have *the Law written in their Heart*; to wit, the Remains ſince the Fall, of that writing that was in *Adams*): Or whether there is nothing born with us but a *Knowing Faculty*, and upon the Preſentment of Objects to the Mind and Thoughts by the *Senſes*, that is, by the outward teaching of the Ears and Eyes, hearing or Reading, it does exert it ſelf into this actual Knowledge, which if we faithfully practiſe, ſo as to live up to our *Reaſon* (ᾧ λόγον βιῶντες with *Juſtin Martyr*) we may be ſaved; I commit to the Conſideration of ſuch as will conſider, but whether one or the other, I muſt anſwer. If the *laſt* be true, *W. P.* muſt grant it a *Created Thing*, for the Intellect and Senſes go into Man's

Compoſition: If the *firſt*, then though it is a thing not neceſſary to a Man's Compoſition according to his *Subſtance*, yet is it a Created thing, a Created *Accident* of the Intellectual Nature in Man. But let it be one, or the other, or neither, *W. P.* muſt hold it is *no Created thing* without the Shuffle of any Words to blend it, if he makes it good, and ſtands to it, that it is *Chriſt himſelf*. And here of what Concernment and dangerous Conſequence ſuch a Belief in many raw People is like to prove, ſo ſagacious a Perſon as *W. P.* need not to be told or put in mind: But when he ſees how ſuch a Tenent does neceſſarily tend to ſuch a Belief, methinks he ſhould be afraid of it. And that, if it were onely for this Conſequence, that it puts theſe *Friends* upon the Vindication of every thing once affirmed, or already written by *G. F.* or any ſuch as they have accounted *Pillars*, though but unwarily delivered, and which they therefore do vindicate to their great Trouble, and Loſs both of *Time*, and *Ground* by it. Alas! There is no Man that hath writ much, but ſays ſomething (as *Auguſtine* did) that would make the *Retractation* more praiſe worthy. Beſides, there are ſome Sayings paſs the Pens of theſe *Friends*, which if they may be *excuſed*, they muſt not be *defended*: For inſtance, that Saying in Reference to their Doctrine of *Perfection*, ſaid by *E. B.* that *God accepts not any, when there is any Failing*, which though *G. W.* ſays ſomething to, to palliate it, there is nothing (beſides a due Scriptural, not Ironical Acknowledgement by this grave Perſon *G. W.* himſelf, that we *are accepted in Chriſt the Beloved, and not out of him*) to have been ſaid to it, or to be ſaid to it, but *God forbid*. I mention this on purpoſe, becauſe herein it is apprehended there does lie the moſt dangerous point of the *Quakers* Religion.

We read of *Moſes*, what Revelation he had of God a-

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bove any *Prophet*, who could go to him in any hard Caſe of the *People*, and be reſolved. If this be ſo now, as theſe *Friends* preſume of their Light, they may be reſolved, even as eaſily as *Moſes*. They need onely propoſe their Caſe to the Congregation, and if any of them do ſpeak (who unleſs they are moved by the *Light within*, offer *ſtrange fire*, and muſt be ſilent) they may be ſatisfied about it thereby, as ſpoken from God.

This therefore that I cannot conſent to in theſe Friends is, that they hold and maintain in Effect an *Immediate* Revelation from God in what they ſpeak, even no leſs *infallible* than what was ſpoken, and is writ by the *Prophets* and *Apoſtles*, for what they ſpeak they account is from *that Light* which is *Chriſt*: But I for my part do believe that none of their Preachers, nor ours, nor any ſince the *Apoſtles* days are inſpired, but only *Mediately* (*Mediante intellectu & ratione noſtra*) by the uſe of *Reaſon*, in ſtudying of, and teaching according to, that *Light*. Not but I know that Reaſon may be exerciſed upon the ſudden, though better with time. The Man that ſpeaks an hour or ſo *ex tempore* without premeditation, his Diſcourſe cannot be ſo *Methodical*, and rarely ſo *ſolid*, as what hath been deliberately compoſed, and ſo ſpoken. Yet am I ſenſible alſo that a Word, or Speech, ſpoken on the Occaſion about a Matter that affects a Mans heart, ſo as to raiſe a preſent Notion in his Underſtanding, enabling him to ſpeak ſomewhat to that matter; and thereupon he ſpeaks from the heart, out of a preſent ſtrong Perſwaſion and Warmth about it, ſuch a Word *ſuper rotas ſuas*, being upon its *Wheels* as it were, does, and muſt needs move and charm the Auditors much rather than any ſet Speech: And for as much as this is the Uſe and Practiſe of theſe *Friends* (conſidering withall the Account, and their Belief, upon which they

do it) it is no wonder that the People are taken with their Sermons, when they are not moved with thoſe which are writ and read out of a Book, which many of our publick Preachers chuſe to do. This I think is indeed ſo, but this is not the thing in Queſtion: The thing in Qeſtion, is, whether that which is ſpoken be from the Inſpiration of God? There is therefore an *Objective* and *Subjective* Revelation. I do belive the Revelation which the holy Pen Men of the Scriptures had, was *Objective*, ſo that the very things or Doctrine they delivered, was by immediate Inſpiration, and aroſe not from their own Thoughts or Reaſoning: But I think not that any have that Revelation now. There is a *Light within* in the Dictates of right Reaſon and Conſcience; and there is the *Light of the Scriptures*. I do conceive now that the honeſt Preacher does ſtudy or conſult the Light of both; that is, read the Scriptures, and imply their Reaſon, and that the Inſpiration of the holy Spirit thereupon is onely *Subjective*, to wit, nothing elſe but his help or aſſiſtance of Mens Underſtandings in finding out the Truth accordingly, and then inclining their hearts to embrace the ſame themſelves, and faithfully to Preach it to others.

The late *Quakers* in their *Defence* againſt the *Norfolk Miniſters* this Year 99, declare (p. 4.) that they do not plead for any Doctrine but what Chriſt and his Apoſtles taught, and that they do not account any of their Books equal with the Bible, but prefer it before all Writings: *So that it is not an Equality of any Writings with theirs* (that is of the Prophets and Apoſtles) *but a meaſure of the ſame Spirit of Revelation which they had* (ſay they) *we contend for*. This is modeſtly ſpoken, and it is honeſt in me to note it: But yet are they even in this, miſtaken, and dangerouſly miſtaken; for hereby they muſt ſtill preſume to be *infallibly guided*. 'Tis true, that every regenerate Man among their Preach-

Preachers, as ours, have the Operation of the ſame Spirit on their hearts as the Apoſtles had; yet none of them, nor ours, have any *meaſure of the ſame Spirit of Revelation which they had*; for the Revelation they had was *Extraordinary*, of another *Kind*, whereof we have no *Degree* nor *Meaſure*. If we had the leaſt *meaſure* of the kind, we muſt have the *kind*, and then muſt we be infallibly guided (I ſay) as the Apoſtles; which none of our Miniſters ever preſume to ſay, though theirs do: We have our Degrees of that Aſſiſtance or Revelation of Gods Spirit which is *Ordinary*, and that none have other, it appears in this, that according to the Parts and Abilities of the Preachers, among them as among us, one does excell another, which could not be if the *Revelation* was *Extraordinary*. And this may be a Conviction to any of them that are but uncaptivated to obſerve what they find uſual, and will confeſs it. Here then is the thing that requires warning, that when they are poſſeſſed of a Doctrine or Duty in their minds, as agreeable to their Light, they do not preſently account it ſuch a Revelation of the Spirit (or of Chriſt) within as thoſe were, which the Apoſtles had, and thoſe Prophets in their day, whom St. *Paul* Admoniſhes thus: *Let the Prophets ſpeak two or three, and let the others judg. If any thing be Revealed to another that ſitteth by, let the firſt hold his peace.* Theſe were *Gifts* I apprehend *peculiar* to them; and if theſe *Friends* think otherwiſe, and that theirs is the ſame, we expect that they ſhould ſhew it us by ſome *Miracle* (as their Preaching then with *Tongues* was) or elſe that they take it not amiſs upon what is ſaid, that we look on it only as their Imaginations, ſpeaking it both ſenſibly, and with due reſpect to them. For Oh alas! How Happy, how Holy, Regenerate, Perfect, Bleſſed, does *Imagination* make many Perſons, that yet are in their *Lives*, in their *Dealings*, nay in ſome of their own *Hearts* no better than others! The Lord be

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merciful to ſuch Men, and remove Pride from them, that may elſe undo them; for when corrupt Nature above any thing does hate Grace, yet it is apt to be proud of it, when yet there is in the Soul even no more but the conceit of it.

One thing more muſt be brought into Remembrance (though in the Book) that requires warning alſo; which is this, that when theſe *Friends* are for a Light Univerſal to all Mankind, and the Heathen have no other but *this within* to attend altogether to, we are to take heed of the danger into which the *Quaker* is apt to fall, in regard to ſuch who are Chriſtians, and have moreover the Guide of God's Word. That there is a Light *within*, even in all, and an *Anointing* in ſuch as follow it, it is to be acknowledged: but if any of theſe *Friends* ſuppoſe that *Light alone* or *pure Spirit* (as ſome of them, as to this ſenſe have ſpoke) *is to be attended, for their full Inſtruction in all things which they are to believe and practiſe in order to their Salvation*, they are manifeſtly out of the road of other Chriſtians, who take not up their Religion ſo, but (as they ought) from the Holy Scriptures, and the outward teaching they have by them, and are afraid of *Enthuſiaſm*. Under the *Old* Teſtament they had *Moſes* and the *Prophets*, by whom God *at ſundry times and in diverſe manners ſpake unto the Fathers, who now hath ſpoken to us by his Son*. That which the Son *began to ſpeak* is *confirmed* to us by thoſe that *heard him*, and what his Apoſtles delivered from him, God hath *witneſſed* to be true with *Signs and Wonders, and diverſe Miracles*. Upon this Account the Apoſtles are called the *Light of the World*, and in the ſame ſenſe, as Chriſt calls himſelf ſo, in theſe words, *So long as I am in the World, I am the Light of the World*; their Doctrine being that unto which the World is to conform, and that is the Chriſtian Rule of *Faith*

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and *Life*, and therefore called the *Gospel of the Kingdom*, and the *Power of God to the Salvation* of the Believer. To this purpose those that Christ prayed for to be converted, when he prayed for the Apostles, he describes by such as should *believe through their Word*, that is, believe in his Name upon their preaching Him. And *how can they believe in Him, of whom they have not heard? How shall they hear without a Preacher? Faith cometh by hearing, and Hearing by the Word of God.* I question not a *Light within*, nor the *Spirits* work on such as have not the *Scripture*, through or by that *Light*, but as to such as have them, that the Spirit does operate on them by the Word and outward teaching, and that such are not to expect to be effectually wrought upon, converted and saved, who neglect the same; I hope these *Friends* own constant Preaching, and Practise, does render as unquestionable with them also.

I come now to the other thing in the point of *Practise* as to these Friends, wherein also I consent not with them, but must from that *Light* which is *in Me*, bear my Testimony against it. It is the laying aside the use of the *Sacraments*, which shews verily, that there was at the first rising of the *Quakers* some or other among them undiscerned to the Body, that though they professed *Christianity*, they did believe no other but *Natural Religion*, and sought in opposition to the Ministry to propogate it. It is true, Natural Religion is to be maintained as the Foundation of our believing any at all; and as it is advanced in the first Principle of the *Quakers*, it is cited, improved, and cordially propugned by him that wrote the Book mentioned (whether printed yet, or to be printed): But the going about to set it up in opposition to the received Gospel of Jesus Christ, it was so unagreeable to the publick Gust, and especially of those that professed Holiness, that

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it was not the Invention and Uſe of ſome ſuch fair Words, as *Redemption from Sin*, and *Chriſt within*, though concordant with Scripture, could ſubvert the impreſſed Belief of a Chriſt Born at *Bethlehem*, and Crucifyed at *Jeruſalem*, and our Redemption from *Hell*: So that the Deſign being but private, it is (God bethanked) in every thing elſe that may do hurt, at leaſt very near, quite ſhrunck, by their followers. I except this matter only, for how indeed could it be, if ſuch a Deſign was not the Original, that when *Go and Diſciple all Nations, Baptizing them*, and *do this in remembrance of me*, are Commandments from the Mouth of Jeſus Chriſt (only Poſitive, and not the Commands of *Nature*, the Religion whereof, I ſay they thought of propagating) there ſhould any Chriſtians, truly pious, come to the diſuſe of them, and then uphold that diſuſe, becauſe they have diſuſed them; that is, continue this *Tare* in their practiſe, which ſome ſuch unſeen Men did in the beginning ſow among their *good Wheat*, and they let it grow miſtakingly, for fear leaſt in pulling up this *one Tare* they ſhould root up the *whole Sect*. I will not diſpute with them about it, or anſwer what they write, nor will I ask them the queſtion for them to anſwer me (they themſelves could not have told me ſo well); No, let them (the beſt of them, which are ſuch as moſt fear God) *gird up their Loins like Men*, for they muſt anſwer it to their Lord. I confeſs the ingenious, and ingenuous *W. P.* hath in another Book againſt the *Biſhop of Cork* ſpoke more for this *Omiſſion*, than I thought any could; but all is verily ſhott, and his own Heart ſeems to me to fail him, for what is the *Breath* of an earthly Man, to the *Authority* of *Chriſt*? *Whoſoever ſhall break one Commandement* (and here are two broken) *and teach Men ſo* (ſo great as *W. P.* is) *he ſhall be*

be called leaſt in the Kingdom of Heaven. I will uſe no other Argument, God's Command alone is a *None like it.* I know there is one thing to be ſaid to this, that were an Anſwer; and I apprehend by all their Writings and Preachings, that it is verily in the heart of the Quaker, though none of them I know ever durſt ſpeak it out; and it is this, *George Fox* was a Man among them, who they look on as an *Apoſtle of Jeſus Chriſt*, and *inſpired* of God as *Paul* or *Peter.* Now, As a *Converted Jew* might ſay, O Lord thou knoweſt, it is not out of Impiety, that I who am a *Jew* born, do not regard *Circumciſion*, and other *Ceremonies* of thy Law given by *Moſes*, but out of Conſcience and Conviction, upon the Authority of *Paul the Apoſtle*, who hath told that *neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature:* What if the *Converted Quaker* ſhall ſay the ſame as to his diſuſing of *Baptiſm* and the *Lord's Supper*; O God thou knoweſt I act but according to my Conſcience, upon the Authority of this inſpired Servant *George Fox*, or others of the like Apoſtle-ſhip with us. Here is an Anſwer (let it be put in ſome ſuch more fit, full, and pathetical Words as it may) with which they might go in their Mouths unto the Lord, and appeal to him that their hearts are ſincere in this Belief. And what is it, that one could ſay to any who ſhould boldly ſtand to this? I have no ill words in my Soul to give them, (I may have Abhorrence, or have Pity) but all I can ſay, and muſt ſay, is, I believe not as they do. I ask then *W. P.* upon this, of whom (conſidering his ſo ſenſible writing this

Book, and often Profeſſion) I for my part may have a deeper eſteem, (not onely for his *Parts*, but as a *Converted Quaker*) than of *G. F.* and I conjure him to tell me truely, and in the Preſence of God (for he is conſcious how much he hath magnified that Man) whether he believes as ſuch ſuppoſed Quakers, or as I. If he believes or thinks as they, I pray God forgive him ſuch a preſumptuous thought, for what he believes or thinks of *G. F.* others may hereafter believe of him: If he believes otherwiſe, (or with me) I pray God forgive *W. P.* and theſe Friends of his and mine, the profeſſed neglect of Chriſts two Ordinances, an open ſin of Omiſſion, lived in, and juſtifyed by him. The Good Lord for Chriſt's Sake yet, do away this Offence of theirs, by his Forgiveneſs, and their Amendment. *Amen.*

FINIS.

ERRATA.

Page 12. l. 12. for *through* r. *though*, Page 13. l. 3. for *Ford* r. *Hoord*.

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